The Best Regime Part II:
How Moral Relativism Destroys Regimes And What The United States Can Do To Overcome The Harmful Effects of Deviant Philosophies

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"The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. There is a way which seemeth right unto a man, but the end there-of are the ways of death" This passage from Proverbs 14:11,12 (KJV) implies that there is a right and wrong way to operate one's house and that often times man left to his own devices picks a path that appears right to him in his own discretion. Tragically, this seemingly "right path" has consequences that lead to decay and eventual death because it is not anchored in truth and wisdom. Anciently, great thinkers and philosophers such as Solomon, Socrates, Plato, and Aristotle have wrestled to find the truths that constitute the flourishing of the individual or citizen and the right and virtuous way of the regime or state. For these thinkers, wisdom is found in harmonizing the ways of mankind with eternal truths that are there for the discovering, placed there by God or by a higher divine power that oversees the cosmos.[1] They both believe and reason that man's happiness is best achieved by being in harmony with these self-evident universal truths that can be discovered, as in the case of Solomon, by revelation from heaven and, in the case of Plato,

[1] Plato, *The Apology*, in *Great Books of the Western World*, Vol. 7, ed. Mortimer J. Adler (Chicago: Encyclopædia Britannica, 1952), https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%207%20-%20Plato/page/200/mode/2up, 210.

principles discovered through careful reasoning that have manifested through study and experience. In more modern times, Niccollo Machiavelli, Karl Marx, and Friedrich Nietzsche have grappled with the method and means to achieve their desired outcome through a regime type of their own creation via the articulation and instrumentation of a morality of their own fabrication. For these thinkers, truths are relative to the unfortunate outcomes of human experience. To use Nietzsche's own words, "...one must have the right out of one's own experience–experience, as it seems to me, always implies unfortunate experience?"[2] To Nietzsche, Marx and Machiavelli the right to get out of bad experiences and to metamorphosis into a better existence is a philosophical mandate that man should do as seems best to secure power, authority, fortune, and even fame in partial compliance with, or completely independent from, these universal truths sanctioned by the higher divine power. These three writers have distinctive variations in their philosophies, but they have a common strand in their rope of regime building which conveys the idea that imagination and cunning can craft a social justice that is freed from the constraints of traditional morality, religion, and self-evident truths. This trio believes man should choose

[2] Nietzsche, Friedrich. 1997. *Beyond good and evil*. Translated by Helen Zimmern. N.p.: Dover Publications, 72.

his own destiny ignoring the traditions and faith beliefs concerning God that are found in the past and the present.[3] In this treatise I will show how the moral relativism of Machiavelli, Marx, and Nietzsche lead to regimes of decay, even death, and how we might reconcile and overcome the effects of these regime philosophies on our modern United States of America.

Nations, and some of their respective philosophers, have manifested their own decay and eventual downfall by producing their own theories of right and wrong–and in some cases throwing out morality altogether. For example, Friedrich Nietzsche purports that the Jews are to be admired for their resilience under the great persecutions they have received at the hands of nations and for their great intellectual contributions.[4] However, he says some bad has come of them as he critiques the legacy of Jewish morality which he believes shaped modern European Christianity, specifically the adoption of a moral timidity by "a people born for slavery" which exalts meekness and obedience over pride and strength.[5] Nietzsche's philosophical critique is that he felt the Jews

[3] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 40,41.

[4] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 114-117.

[5] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 63,64, 125, 126.

gloried too much in suffering and victimhood in their "slave morality" rather than striving for greatness and new spiritual heights.[6] Nietzsche worried that this Jewish culture created negative "ressentiment" of the strong by the weak.[7] Hence, Nietzsche's fear is that the weak Christians and Jews would see the strong achieving and living life to a full vitality and then tragically seek to pull them down by criticizing them for their achievements and their life-affirming pride.[8] This line of thinking is what led Nietzsche to foreshadow the rise of socialism in Europe and particularly in his home country of Germany with the rise of the Nazi Regime which made all sectors of society fall under the command of a centralized government and led to the persecution of the Jews and the conquering of the vast majority of Europe. This falls in line with Nietzsche's belief that Germans and other European nations needed to eliminate nationalism in favor of a higher cosmopolitan regime that would cover the whole of Europe. Nietzsche reveals that the Germans

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[6] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 125-127.

[7] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 56-60.

[8] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 66-68.

are "called the "*tiusche Volk*" (deceptive people) for good reason."[9] The German hypocrisy of pretending to be 'deep', 'developing', '*becoming*', "this showing-the-cards of German honesty" is really to hide the fact that Germany "is labouring to Germanise all Europe."[10] Nietzsche goes on to talk about this political infection that he too was not immune from that led Germans to have all sorts of factions against other regimes, religions and groups of people. He speaks of the "anti-French folly, the anti-semtic folly, the anti-Polish folly, the Christian-romantic folly, the Wagnerian folly, the Teutonic folly, the Prussian folly" and so on.[11] To Nietzsche, Germany, the regime was on what it deemed a right path (to use the words of Proverbs) that purported its claim to intellectual and cultural superiority over other regimes, religions, and groups.[12] With the hindsight of history behind us now Nietzsche seems to have accurately predicted the rise of socialism in Germany and the clash between Jewish culture and the culture of the German superiority complex. What kind of

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[9] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 111.

[10] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 110.

[11] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 115.

[12] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 108,109.

fruit did this right path bear? With 125 years of history now past one can confidently answer fear, hatred, world war, socialism, disease, hunger, and death for many millions. WWI and WWII seem to be in large measure what all these pent up German ambitions have produced. On one hand Nietzsche points to a great vision of all people coming together united in a common European regime led by a new nobility with order of rank that would embody his "will to power" philosophy rejecting other forms of "herd mentality" regime systems.[13] This correlates well with the formation of the European Union but also cemented the socialization of all European nations which has caused tremendous political problems for the people of Europe and has led to the political and economic decline of the formally independent nations of Europe. Evidence as to how restrictive the EU has become is shown by how Great Britain has voted to remove itself from the European Union so it can have its freedom to act. Interestingly, Nietzsche's analysis of the Jews is evidence that they are a people who would benefit from having their own lands and regime being united under their suffering and great persecutions having been scattered among many nations. Just like the German deception that Nietzsche exposes which gradually leads to Germany thumping its chest,

[13] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 16, 17, 112.

seeking for more dominance, causing WWI to become a full fledge affair and then after an Armistice and feeling judged and mishandled allowed Hitler to gain totalitarian control crusading for his Aryan master race class directly instigating the Holocaust and WWII. At the end of WWII with Germany in ruins, its people starving, other European nations in physical and economic ruins, 6 million jews exterminated, military deaths of 21-25 million and civilian deaths of 50-55 million worldwide, cannot even casual observers induce that ruling classes socialized and pitted against other classes does not produce the ideal regime?[14] As Nietzsche points out the struggle for self empowerment can reveal flaws in the character of a people and its regime, which was certainly reflected in a Germany during the last decades of the 1880s and leading up to the horrors of the first half of the 1900s which I have described, when he says, "He who fights with monsters should be careful lest he thereby become a monster. And if thou gaze long into an abyss, the abyss shall gaze into thee."[15] The powers that remained after WWII had a clear view to identify the monsters and the abyss which moved them to facilitate the

[14] Clark, D. 2025. "Statista.com." Second World War: Statistics Per Country. https://www.statista.com/statistics/1293510/second-world-war-fatalities-per-country/?srsltid=AfmBOorxZ3TEhWWUUsgKrAt0tTovMAExy-UA0nXQPYCeTyy8eLKEuG52.

[15] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 52.

creation of a Jewish regime and to support the new state of Israel in 1948 that safety and order could be better had for the Jews.

Both Marx and Nietzsche propose a new ruling class regime for Europe (each with their own unique specifications) which is a departure from Machiavelli's republics and monarchies. However, all three believe in strengthening distinctions in rank or rebuilding social classes to gain and retain power. All three are adherents to the "might is right" philosophy. The idea of "might is right" as voiced by Thrasymachus in Plato's Republic and later dismantled by Plato through the voice of Socrates, argues that justice is not about raw power but that each person may live in harmony being benefited by the actions of their good ruler.[16] A good ruler would create good laws whereas a ruler who forced his way to the crown for his own aggrandizement would make laws after the manner of his own morality and wickedness. This "might is right" philosophy mirrors Machiavelli in his work *The Prince* who saw the monarch in a position to maintain or expand his power by fudging the lines of virtuous morality per the relative nature of the circumstances. He uses Pope Alexander VI as an example of how understanding human

[16] Plato. *The Republic*. In *Great Books of the Western World*, Vol. 7. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%207%20-%20Plato/page/312/mode/2up. 302.

nature is more important than developing actual moral character as a leader of a regime. Machiavelli expounds this point, "But men are so simple and governed so absolutely by their present needs, that he who wishes to deceive will never fail in finding willing dupes."[17] Machiavelli continues, "...if a prince succeeds in establishing and maintaining his authority, the means will always be judged honourable and be approved by everyone."[18] Both Marx and Nietzsche, though seeing distinctly different visions of the future of Europe and even the world, each succumb to the "might is right" philosophy. Nietzsche proposes an elite class of leaders who rule by their superior might, creativity, and courage to form a higher reinvisioned morality beyond the restraints of good and evil and other traditional truths.[19] These bold individuals prosper by the cunning of their intellect and the shrewd management of their personal

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[17] Machiavelli. *The Prince*. In *Great Books of the Western World*, Vol. 23. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%209%20-%20Aristotle%20II/page/338/mode/2up. 46.

[18] Machiavelli. *The Prince*. In *Great Books of the Western World*, Vol. 23. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%209%20-%20Aristotle%20II/page/338/mode/2up. 47.

[19] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 37.

efforts.[20] Nietzsche's "might is right" trap is that he thought the smart ones could create a society without the consent of the others by legislating truth into a new world order with the goal of erasing the thoughts of nihilism among the people who he observes are falling from Christianity.[21] Christianity has failed the people, thus Nietzsche seems to stand in the chasm seeking to develop a new philosophy of success and a never before seen regime of powerful individuals who are ever progressive in their quest for a better society free of the mediocrity of democracy, socialism, nationalism, liberalism, and aristocracy. This enmity of thinking may sound appealing to the carnal mind but if I was to sum up Nietzsche's subtle philosophy under my own interpretation I would do it with the mantra, "Christ cannot save them so I must." Nietzsche's "might is right," is very lofty and seemingly benevolent towards all those lower orders of people who cannot determine their own happiness or figure out how to discern between good and evil.[22] To continue my interpretation I would go so far as to say Nietzsche's

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[20] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 129, 139.

[21] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 6, 7.

[22] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 34, 35.

philosophy and elite spiritual leaders will be saviors to the lost masses who haven't found deliverance in Christ.[23]

Marx for his part adopts the "might is right" thinking by his concern for the materialistic benefits lacking among laborers and the abundance prevalent among the Bourgeoisie (capitalist/business owners) and promotes the Communist Party as the solution to the woes of the working class.[24] He states that all worker's parties in all nations should unite to stamp out all other ruling classes and ultimately create one global regime. Marx explains, "...the Communists never cease…to instil into the workers…the antagonism between the bourgeoisie and the proletariat...the Communists work everywhere for the union and agreement of the democratic parties of all countries. Marx continues, "They [the Communists] openly declare their ends can only be attained by the forcible overthrow of existing social conditions. They have a world to win."[25] Marx believes that "…every class struggle is a political

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[23] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 5, 127, 134, 144, 145.

[24] Marx, Engels. The *Manifesto of the Communist Party*. In *Great Books of the Western World*, Vol. 50. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaedia-britannica-great-books-of-the-western-world-volume-2-the-great-ideas-i/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%2050%20-%20Marx%2C%20Engels/page/414/mode/2up. 425.

[25] Marx, Engels. The *Manifesto of the Communist Party*. In *Great Books of the*

struggle."[26] This politicizing of class differences leads the Communist to a centralized government that should regulate the haves and have nots and command the economy in such a way that the working class will have what the bourgeois class enjoys.[27] This goes beyond the Robin Hood approach of stealing from the rich to give to the poor but to make it the permanent law that one class might be oppressed while another class (that was previously wronged) rules the other. The true structural nature of the government the Communist Party seeks after is uncertain as Marx outlines no or very few organizational principles as to how this new ruling party will run its new regime, only that it shall be the

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Western World, Vol. 50. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaedia-britannica-great-books-of-the-western-world-volume-2-the-great-ideas-i/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%2050%20-%20Marx%2C%20Engels/page/414/mode/2up. 434.

[26] Marx, Engels. The *Manifesto of the Communist Party*. In *Great Books of the Western World*, Vol. 50. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaedia-britannica-great-books-of-the-western-world-volume-2-the-great-ideas-i/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%2050%20-%20Marx%2C%20Engels/page/414/mode/2up. 423.

[27] Marx, Engels. The *Manifesto of the Communist Party*. In *Great Books of the Western World*, Vol. 50. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaedia-britannica-great-books-of-the-western-world-volume-2-the-great-ideas-i/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%2050%20-%20Marx%2C%20Engels/page/414/mode/2up. 424.

government.[28] Marx mostly explains what he is against; the bourgeois and all the fundamental ways the bourgeois do things to gain riches. He is against the way they oppress their workers, inherit property, control the means to production, the subordination of the family, morality, and culture to the all important goal of pursuing profit.[29] These are certainly troubling issues that need resolution using the wisdom of Solomon, Socrates, Plato and Aristotle. However, If I deduce the following from his Communist Manifesto in relation to how communist nations like the Soviet Union, China, North Korea, and Vietnam have put his philosophy into practice, I would draw the following conclusions about what Communism is against: no capitalism, no aristocracy, no property, no religion, no law, no innovation (unless the communist party facilitates it), no free markets, no free enterprise, no free trade, no private banks, no

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[28] Marx, Engels. The *Manifesto of the Communist Party*. In *Great Books of the Western World*, Vol. 50. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaedia-britannica-great-books-of-the-western-world-volume-2-the-great-ideas-i/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%2050%20-%20Marx%2C%20Engels/page/414/mode/2up. 429.

[29] Marx, Engels. The *Manifesto of the Communist Party*. In *Great Books of the Western World*, Vol. 50. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaedia-britannica-great-books-of-the-western-world-volume-2-the-great-ideas-i/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%2050%20-%20Marx%2C%20Engels/page/414/mode/2up. 422.

decentralized economies or home based economies, no freedom to choose, no other parties (except the communist party), no national or personal identity, limited families, no private real estate, no society (except the working armies, occasional pleasures or communist party efforts), no seeking for a New Jerusalem, no past traditions, no home education, no inheritances, no simple or flat taxes, no distinctions between town and country. It is intriguing that these four countries have had to depart from communism in various ways especially economically and socially to maintain power over the people and prevent an all out rebellion due to starvation, abuse, and contention. This move away from communism back towards socialism and democracy gives life to Nietzsche's statement that, "Insanity in individuals is something rare–but in groups, parties, nations, and epochs it is the rule."[30]

Which leads again to my critique that Marx and Nietzsche focus too much on the "might is right" philosophy having a need to develop practical operational principles to ensconce their ruling parties into a successful long term practice as a regime and to develop a structural form of government that is sustainable. Much like James Madison, Alexander

[30] Nietzsche, Friedrich. 1997. *Beyond Good and Evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 52.

Hamilton, and Thomas Jefferson who took the great thinkers of Antiquity and the Enlightenment period to synthesize a government structure that would preserve the good and happiness of the people that Plato and Aristotle promoted. From both Nietzsche and Marx, party and ruling class ideals seem clear enough but there are few if any organization principles to give bones to the regime so that it can stand on its own. Plato on the other hand identifies as discussed in my previous Part 1 of The Best Regime, when the people form a new communist regime, using in this case Marx's global workers party, uneducated and unaccustomed to the responsibilities of governing, as the new rulers, a new tyrant, savvy in strategy and tactics, in the spirit of Machiavelli, who sides with the poor working class of people will come onto the public scene and usurp authority inevitably in the name of the oppressed. A government structure such as found in the U.S. Constitution resists this type of movement by any tyrants or secret groups who would overthrow the people's hope for peace. Hence, over time communism becomes a totalitarian regime or will devolve into another aristocracy as evidenced by the Soviet Union which made a try at democracy once Gorbachev realized the union was doomed to collapse and over a period of time the remaining communistic aristocracy under Yeltsin's leadership installed

Putin as a presidential dictator. He then formed the existing aristocracy into one that paid homage to him. These regimes produce antagonism and contention that will inevitably follow as they pit one class of people or one country of people over another, whereas a constitutional republic such as the United States seeks to provide a safe nation with vast liberties preserved for all to dwell as equals, free to pursue the path that best secures their happiness as long as it doesn't encroach on others liberties. Nietzsche wants the high achiever and the ambitious to get what they are after and Marx wants wealth and pleasures for the working class, but both he and Nietzsche speak nothing of Aristotle's Ethics where the pursuit of good actions produces happiness which is the primary pursuit of a good regime on behalf of its citizens such as is found in the United States.[31]

To be accurate Nietzsche does depart from agreement with Marx in that he believes democracy is a failed regime and leads to the rise of a new tyrant that could potentially wreck a hopeful new worker class party regime.[32] The new tyrant will pretend to be the advocate for the poor

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[31] Aristotle. *Ethics*. In *Great Books of the Western World*, Vol. 9. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%209%20-%20Aristotle%20II/page/338/mode/2up. 340.

[32] Marx, Engels. The *Manifesto of the Communist Party*. In *Great Books of the Western World*, Vol. 50. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaedia-britannica-great-books-of-the-western-world-v

masses who labor with no hope. Nietzsche's predictions are startling as history appears to have verified his words, "…future Europeans will probably be that of a master, a commander, as they require their daily bread; while, therefore, the democratising of Europe will tend to the production of a type prepared for slavery…the democratising of Europe is an…involuntary arrangement for the rearing of tyrants."[33] Later on talking about the French Revolution which was led by a blood thirsty democracy regime angry at the monarch and the aristocracy, paved the way for an authoritarian figure, "...indeed the whole problem of "man" was the appearance of Napoleon."[34] At this juncture Plato and Nietzsche seem for a moment to see eye-to-eye as Plato ranks democracy as one step from tyranny on his hierarchy of regimes.[35] Currently, in America we have a party movement towards pure democracy which will likely

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[33] Nietzsche, Friedrich. 1997. *Beyond good and evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 109.

[34] Nietzsche, Friedrich. 1997. *Beyond good and evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 110.

[35] Plato. *The Republic*. In *Great Books of the Western World*, Vol. 7. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%207%20-%20Plato/page/312/mode/2up. 412-413.

lead to an American Napoleon unless we move away from moral relativism.

Proverbs Chapter 8 (KJV) puts earthly human philosophy and objectives into an eternal heavenly perspective, sharing an incredible conviction that our lives existed before this mortal earthly experience and also suggests the eternal nature of the soul that we will continue to exist after our mortal life experience. Proverbs 12:28 further cements the wisdom in believing in the eternal nature of our existence, "In the way of righteousness is life; and in the pathway thereof there is no death." In this life, wisdom, the goal of philosophers can be elusive, especially when their personal ambitions may cloud their judgement on the means to the end such as with Machiavelli, Marx and Nietzsche. Machiavelli sought the power and wealth of political office from whatever principality regime was in control,[36] Marx to crush the bourgeois and to have property confiscated and ruled by a proletariat workers' regime that would expand to global domination, Nietzsche to have the lofty fame of intellectual greatness creating a new spiritual regime that would create a favored class of rulers who could invent and create new values that

[36] Machiavelli. *The Prince*. In *Great Books of the Western World*, Vol. 23. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%209%20-%20Aristotle%20II/page/338/mode/2up. ix, I, 7.

would lead the rank and file past the constraint of good and evil and the foibles of regimes already failed such as democracy, socialism, and liberalism.[37] Proverbs 9:10 reminds us that, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Wisdom is converted to foolishness once one departs from the way of the Lord. Proverbs 8:22 states, "The Lord possessed me in the beginning of his way, before his works of old." In context the author, who is perhaps Solomon, is in effect saying, I was with God before the creation and at the process of the creation and I started on the path of wisdom from the beginning before time on earth. Verses 22 through 30 are fascinating and imply that as the sons of man we resided with God, "as one brought up with him…" Solomon continues noting joyfully "...and I was daily his delight" hinting that men were God's delight and purpose long before the earth was made. Solomon says in verse 23, "I was set up from everlasting from the beginning, or ever the earth was." Put another way, we lived with God for eons before the earth was made and we lived when the earth was created. We are beings with a history behind us where wisdom was our pursuit as well. One could reason that if Solomon possessed great wisdom because of his relationship with the Lord then

[37] Nietzsche, Friedrich. 1997. *Beyond good and evil*. Translated by Helen Zimmern. N.p.: Dover Publications. 112, 116-119.

perhaps we might enjoy that same relationship. Solomon extolled the call to wisdom when he said in verse one "Doth not wisdom cry?" He is reminding us that wisdom is readily obtained as if it were at the gates of a city at the entry. (Proverbs 8:3) What is the true wisdom to possess? He leaves us a promise found at the end of chapter 8 that says, "For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." (Proverbs 8:35, 36) I interpret this to mean that the possession of real wisdom leads to life in the Lord and deliverance from death. And the opposite reality being that he that creates his own wisdom or his own morality from his own learning and experience independent of the Lord loves death.

Thus we come full circle to the conclusions found in my previous paper The Best Regime Part I that men need to find wisdom grounded in truths granted by God or upon time honored reasoning to build the virtuous citizen and the just and good regime. Based on lessons learned from these ancient and modern philosophers and to guard against moral relativism in the United States we need at a minimum to implement the following five principles: (1) Promote and elect well educated citizens to office who have trained their intellect to reason well with the knowledge

of the best books and in companionship have also tutored their heart in the virtues so they are wise in their skill of judgement and seek to do what is right even under duress. Aristotle sums it up, "Now each man judges well what he knows, and of these he is a good judge, And so the man who has been educated in a subject is a good judge in that subject, and the man who has received an all-round education is a good judge in general."[38] (2) We should beware of those who seek to divide us into ranks or classes, seeking to elevate one above another. (3) We should not be duped by organizations or politicians that seek to lure us to their policy and support in exchange for money or the direct care of our basic needs such as food, shelter, health care, refunds, and rebate checks for consumer use. (4) Appearances can be deceiving, digging into the root cause of political leaders' efforts and the fruits of their actions is essential. We should judge that if their fruits are good then they themselves are good and worthy of our vote and support. Recognize that evil is still evil and good is still good. Beware of those who call good, evil. (5) Avoid any movements toward a pure democracy.

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[38] Aristotle. *Ethics*. In *Great Books of the Western World*, Vol. 9. Edited by Mortimer J. Adler. Chicago: Encyclopædia Britannica, 1952. https://archive.org/details/encyclopaediabritannicagreatbooksofthewesternworld/Encyclop%C3%A6dia%20Britannica%20-%20Great%20Books%20of%20the%20Western%20World%2C%20Volume%209%20-%20Aristotle%20II/page/338/mode/2up. 340.

The contrast between our group Solomon, Socrates, Plato, and Aristotle and the group Machiavelli, Marx, and Nietzsche are instructive in identifying bad regimes that diminish or destroy life and good regimes that encourage life and prosperity. We should be grateful for the philosophical works of these giants as they help us understand ourselves better and how we are best to organize ourselves into regimes. As people of the United States these contrasts should train us to prize the good that we have in our U.S. Constitution and to beware the pitfalls that previous peoples and nations have suffered under. May truth and wisdom guide our individual and regime actions into the future.

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